2.

AN ANTIDOTE AGAINST THAT Poysonous and Fundamental ERROR OF THE QUAKERS,

Denying the same Numerical true and real Manhood of Jesus Christ in Heaven, a place remote from the Earth.

In two SERMONS Preached at *Hartford*, By W. H. CHRISTOPHILUS.

ISA. 4. 2. *In that day shall the Branch of the Lord be beautiful and Glorious, and the fruit of the Earth shall be Excellent and Comely, for them that are escaped of* Israel.

ISA. 53. 2. *For he shall grow up before him as a tender Plant, and as a Root out of a dry Ground: He hath no Form nor Comeliness: and when we shall see him, there is no Beauty that we should desire him.*

London, Printed for *Jonathan Robinson*, at the *Golden-Lyon* in S^t. *Pauls Church-Yard.* 1676.

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The Epistle Dedicatory.

To his much Honoured FRIEND, Sir *John Hartop*, Baronet.

SIR,

THAT which gave the Occasion of my thoughts pitching upon this subject matter, viz. Christ's Manhood in Heaven, was that Dispute betwixt Mr. Hicks, and Mr. Pen, at London, concerning the same. I being there present, am satisfied by the Quakers fallacious management of that Discourse, that they deny the same Numerical true and real Manhood of Christ in Heaven, as a place remote from us. Since that I have had Discourse with a Neighbour Quaker, William Bates, who frequently said, He did not believe that the Humane Nature, that which was taken by Christ of the Virgin, had now any being. I have three Witnesses of this, whom I can produce if need be.

Sir, I may boldly say, That neither you, I, nor thousands more of Christians in this Nation, ever thought that we should live to see that day, wherein so many thousands, pretending to Christianity, in this Nation, should be so Brazen-foreheaded as to disown Jesus of Nazareth to be the Messiah, yet so it is. O Tempora, O Mores! The Ends of the World are come upon us. My Spirit being stirred within me at the hearing of this grand Fundamental Errour, I thought it my duty to the

Lord Jesus Christ, to Antidote the poor Country, as much as in me lieth, against these damnable Delusions; it made him speak that was dumb before, when he saw his Fathers Life in danger. So what Babe, what Novice will want a Mouth, a Tongue to speak, a Hand, a Pen to write, when the Man Christ is struck at by ungodly Seducers? Therefore I, though the least and most unfit of my Brethren, have Printed my Notes, Preached (you know) at Hartford, *and humbly present them to you, Sir, as to one whom I know to be a sincere lover of the One Mediator betwixt God and Man, the Man Christ Jesus, and of his Evangelical Truths. Pray, Sir, vouchsafe to read them, and candidly bear with what may not be so congruously worded in so sublime a Mystery. The Lord by his Spirit establish, settle, strengthen you, in this and every Truth, and preserve you and your Elect Lady, both as Vessels of Honour, to his heavenly Kingdom, there to behold the Man Jesus Christ in his Glory, which is best of all.*

Your Servant for Jesus sake,

William Haworth.

AN ANTIDOTE

Againſt that

Poyſonous & Fundamental Error

OF THE

QUAKERS, &c.

1 PETER, 3. 22.

Who is gone into Heaven, and is on the Right hand of God.

THE Apoſtle *Peter* is here ſpeaking of the Grounds of Comfort to the guilty Conſciences. One is in *Verſ.* 21. *The Reſurrection of Jeſus Chriſt. The anſwer of a good Conſcience through the Reſurrection of Jeſus Chriſt.*

He roſe again for our Juſtification. He being acquitted by the Father then, His Members are acquitted now.

A ſecond Propoſition in order to the Anſwer of a good Conſcience is, *The Aſcenſion of Jeſus Chriſt, and his ſitting at the Right-hand of God, all things being made ſubject to him.* To ſee by Faith our Head exalted into Glory, and there Advocating for us, and Ruling for us, is a very comfortable thing.

In

In the 18 *Verſe*, he is ſpeaking of Chriſt's being put to death in the Fleſh, but quickned by the Spirit, (*i. e.*) the Divine Power: Then deſcends to ſpeak of his *Reſurrection*, as the true ſolid Ground of the *Anſwer of a Good Conſcience*; and from this *Reſurrection* deſcends to ſpeak of his *Aſcenſion*. So then, That ſame Jeſus that was put to death in the Fleſh, and Raiſed by the Power of God from the Dead; That ſame is gone into Heaven.

It's plain then, that he was put to Death in his fleſhly Body, and in This it was that he Roſe again: Why then, in This is he gone into Heaven, and in This is he at the Right-hand of God. Πορευθεὶς, it ſpeaks a Motion from one Place to another, a Change of the Place: Now, Whither went he? Into Heaven. Heaven is not every where, as ſome ſay, and ſo this Change is only a Change of State: But Heaven is a Place where God doth manifeſt moſt of his Glory: It's called, the *Heaven of Heavens*, and the *third Heaven*, whereunto *Paul* was wrapt up. 2 *Chron.* 6. 21. *Hear thou from thy dwelling-Place, even from Heavin.* It's called here, and 1 *Kings* 8. 30. *Gods Dwelling-Place.*

John 14. 2. It's called the *Fathers Houſe*; *In my Fathers Houſe are many Manſions: I go to prepare a Place for you.* [*And is on the Right-hand of God.*], An Alluſion to the Cuſtom of Kings, who were wont to take their Favourites and place them on their Right-hand, as *Solomon* placed his Mother at his Right-hand: And as *Zebedee* would have had her Sons at Chriſt's Right-hand in his Kingdom. It is a Place of Honour, Glory, Power and Authority.

Learn this Truth from the Words.

That the Same Jeſus Chriſt that was put to Death in the Fleſh, and did Riſe with that Same Fleſh again; That Same Jeſus, in that Same Fleſh and Man-hood is now in Heaven; which is a Place, not a State only; there he is at Gods Right-hand in Power and Glory: So that, as to that Humane Nature he is not upon Earth.

I will prove this; *That Jeſus Chriſt is now a true real Man in Heaven*, and ſo, *Is not here on Earth as he is Man.*

That ever *Jeſus Chriſt* was a true real *Man*, ſome have denied, and have held, That it was only an *Appearance* or *Spectrum*, in the ſhape of a *Man*: And ſome are of this mind now. But we will take this for granted, That *Chriſt* was once here on Earth, a real true *Man*; but that he is ſo Now, the *Quakers* deny.

A man

A Man consists of these two Essential Parts, *viz.* Soul and Body: Both these Christ had. *Heb.* 10. 5. *A Body hast thou prepared me.* That which was taken by the Virgin, which consists of Flesh and Bones, *Luke* 24. 39. *A Spirit hath not Flesh and Bones, as ye see me have.*

2. A Soul he had, *Matth.* 26. 38. *My Soul is sorrowful even unto Death.*

That both these Essential Parts, Soul and Body, are now in Heaven, I am now about to prove, a Place remote from us, so that he cannot be said, as to his Corporal presence, to be here on Earth.

Though we believe that this Soul and Body is in Union with the Godhead in Heaven, and so he is Mediator in both Natures; take this by the way.

That the *Quakers* may not deceive you by their Juggles; *Christ was a Person before he took Man's Nature.* They may grant to you, that Christ is a Person, and yet deny his Manhood; and grant a Manhood, and yet deny the Flesh in which he was to be in Heaven.

1. That his Soul is in Heaven, see *Luke* 23. 46. *Father, into thy hands I commend my Spirit.*

What is become of that Soul that Christ had when he came to Die? Surely it did not vanish and perish, but he commends it into his Fathers hands, as into a safe depository, to be laid up, kept and preserved; *Luke* 23. 43. *To day shalt thou be with me in Paradise.* Was not that Heaven? Now he spake this as to his Soul it's plain; for, as to his Deity, he was always there; as to his Body, that remained in the Sepulchre two dayes.

2. His Body that's in Heaven, that Flesh, and those Bones that were handled by his Disciples at the *Resurrection.* And he himself saith, *A Spirit hath not Flesh and Bones as ye see me have. Behold my Hands* (Luke 24. 39.) *and my Feet, handle me and see.* And they handled him, 1 *John* 1. 1. *Whom our hands have handled, of the Word of Life.* Now this Flesh and Bones, those Hands and Feet, that were handled, are now in Heaven.

And, Luke 24. 50, 51. *He led them forth as far as Bethany, and he lift up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.* This Body was the proper Object of their sight; The Soul they could not see, this was parted from them, this was carried up into Heaven. *Act.* 1. 9. *While they beheld, he was taken up.* If he had secretly ascended, more doubts might have risen what was become of him; but he did openly and visibly Ascend, having many Witnesses of the truth and reality of it, that it might be out of doubt.

Now

Now if it be asked whither he did ascend? the Angels give an account, *Vers.* 11. *This same Jesus which is taken up* [*into heaven*] and observe how they speak, *This same Jesus, as you have seen him go*; They saw him with their Carnal Eyes; they were Eye-witnesses of this thing.

Other Scriptures opened to prove this, *Acts* 7. 56. *Behold, I see the Heavens opened. Stephen's* sight was strengthened in a wonderful miraculous way, so that he pierced to the very heavenly Glory with his Eye. This was more than what was natural, no doubt, for the other that stood by saw nothing, but he saw as much of the Heavenly Glory as he could bear; *I see the Son of Man*, denoting Humane Nature, when here on Earth, that he had it then at that time after his *Ascension*. 1 Tim. 3. 16. *God manifested in the Flesh*; And the last Phrase of the *Verse*, *received up into Glory*; that flesh wherein God manifested himself, *was received up into Glory*. Acts 3. 21. *Whom the Heaven must receive, until the restitution of all things*. *Peter* had been preaching the *Resurrection of Christ*; now here he tells them what is become of him since; why, *He is in Heaven*: thither should their minds be lifted up by Faith; and this Heaven having received him, should contain him until a certain time, then he will appear.

Therefore *Beza* saith, δέξασθαι, is here put for δέχεσθαι; by the *Antecedent* we may understand the *Consequent*; it is so to receive him as to contain him.

Therefore all those places where you read of Jesus Christ by Name appearing, are not to be understood as if Christ in Body came down from Heaven, but either they saw him, the Heavens being (as it is said of *Stephen*) opened, or it was in Extasie.

Matth. 26. 11. *For you have the poor always with you, but me you have not with you always*. Therefore he speaks frequently to his Disciples of his Departure, that he would go away from them: *Yet a little while and I am with you*, John 14. 2, 3. *I go: and if I go to prepare a place*. And now, Whither went he? He tells us, *John* 17. 11. *And now I am no more in the World, but these are in the World. I come to thee, Holy Father*. Now this must needs be as to his Manhood, for the Father and He were one as to his Godhead, in Essence; and so he was with the Father from Eternity, *John* 1. 1. *In the beginning the Word was with God*. Prov. 8. 22. *The Lord possessed me in the beginning of his ways, before his works of old*. Vers. 30. *Then I was by him*, (*i. e.*) before there was any thing created or framed.

You see by these Scriptures, he removed from the Earth and went to Heaven, and there he is.

Yet farther, What else must we understand by that of the Apostle, *Paul*,

Paul, 2 *Cor.* 5. *Absent from the Body : present with the Lord.* While we are at home, we are absent, or *Pilgrims* from the Lord. Now Christ as God, is immense, as to his presence, he is every where, and as to his Saints, he is with them alwayes, and in them by his Spirit ; then must it needs be spoke as to Christ's Bodily presence.

So in another place the Apostle saith, *I desire to be dissolved, and to be with Christ.* He must needs speak this as to his Soul, for *Pauls* Body was to sleep in the Grave till the Resurrection. But was not Christ present with *Paul?* Yea certainly, as to his Spirit ; so he saith, 2 *Tim.* 4. 17. *The Lord stood by me* ; What then was this being with Christ, but to be as to his Soul, upon departure from the Body, in some certain place where the Soul and Body of Christ were, they could not be every where, for then this desire of his was a vain desire, and he withall wishes his Soul to be every where, and so to be Infinite, and to be God ; which is absurd.

In *Ephes.* 1. 20. he is mentioning Christ, and saith, *Whom he raised from the dead, and set him at his own right-hand.* Now what ever was raised, was set at the right-hand ; The flesh of Christ was raised ; He here tells us what it is for Christ to sit at Gods right-hand, *viz.* to have power over all things, to have all things put in subjection to him ; which is taken from *Psal.* 8. 4. where observe what is said, *What is Man that thou art mindfull of him, or the Son of Man that thou visitest him?* This state of Exaltation in Heaven is applied to him as Man, he is a Man in Heaven. 1 *Tim.* 2. 5. *One Mediator between God and man, the Man Christ Jesus* ; That Man that gave himself a Ransom (for that followeth immediately) that Man is the Mediator betwixt God and man ; therefore none of any sort but may have hopes of being saved by him, upon Faith on him. *Heb.* 4. 14, 15. *Seeing then that we have a great High Priest that is [passed into the Heavens,] We have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted as we are.* He that was in all points tempted as we are, and so can be touched with the feeling of our Infirmities, that same is our High Priest, now passed into the Heavens, and that must needs be as to his Manhood, for his Godhead was not capable of such temptations.

Phil. 3. *From whence (that is, from Heaven) we look for the Saviour the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body.* We see plainly from this Scripture, that Christ hath a Body, and that it is now in Heaven ; from thence it shall come, when the time is, according to the Faith and Expectation of the Saints.

Here followeth the Properties of the Manhood of Christ, from what hath been spoken, and what may be spoke.

1. IT is a real and true Body, as any man on earth hath; It is not, as some have thought, an Aerial Body, or so a Spiritual, that it remains not still a humane Body, it is that very Flesh and Bons that *Thomas* felt, and the Disciples felt and handled.

2. It hath the same Form and Figure that it had when here upon Earth; else how could the Disciples know him after the Resurrection, which is a glorious state of the Body.

3. It is now since the Ascension the Object of Sense; It is visible, hath been seen with the bodily Eye, and may be seen; *Stephen*, its evident, saw the Body of Christ; and *Paul* saw him with his bodily Eye, 1 Cor. 15. 18. *Last of all, I saw him*, and at length, *Every eye shall see him, coming in the Clouds of Heaven*, Rev. 1. 7.

4. It is a finite body; If it were infinite it would be God and not Man, so then, there would be another God, in time, that was not before, because another infinite being, and that must needs be God. Moreover, if Humanity can be attributed to it, why not Omniscience, Incorporiety, Simplicity, and so all of Gods Attributes? for where any one of Gods Incommunicable Properties is ascribed, there all the rest may be.

5. It is then circumscribed, it must be still in some one certain Place or other, not limited or confined to any one Place or corner (as it were) of Heaven, but still in one place or other in the highest Heavens. If Bodies are not some where circumscribed, they ceast to be Bodies, and so are no where, and so not at all.

6. It is an Immortal, an Incorruptible, impatable Body; Such thoughts we ought to have of it, not that it can suffer any thing now, but that it did suffer, and so Christ knows how to pitty us, and doth pitty us; neither Death nor Corruption can come upon this Body; it saw Death before, but no Corruption.

7. It is a very glorious Body, *Phil.* 3. *Like unto his glorious Body.* How gloriously it is represented and painted out to us by *Daniel* and *John* in the *Revelations*, more bright than a thousand Suns.

8. The Saints may do, and ought to worship the Humane Nature of Christ in union with the Deity, we do not worship it by it self apart, nor by it self, but as in union with the Deity; this is the last term of our Worship,

Worship, with one and the same Worship we worship him that is God and Man; but the cause and foundation of that Worship is the Deity. He received worship from several, when he was here on the Earth in the Flesh; *John* worshiped him in the Visions he had, as appears in the Book of the *Revelation*, and there we read likewise, that the Angels and Elders round about the Throne, fell down and worshipped the Lamb, that was Christ.

9. This Flesh of Christ, this Humane Nature is such as giveth Life to our Souls, in quickening of us to Righteousness, to our Bodies in the Resurrection State, to Souls and Bodies Eternal Life at last in Heaven. *Except you eat my Flesh and drink my Blood*, saith Christ, *John* 6. 53. *you have no Life in you.* Likewise the Scripture saith, *Our Life is hid, with Christ, in God.* Now how is the Flesh of Christ a Life procuring Flesh?

1. As the material Cause of Life; Sin the Cause of temporal, spiritual, and eternal Death, was expiated in the Flesh of Christ, *Rom.* 8. 3. *And for sin condemned sin in the Flesh*: By the offering of the Flesh of Christ sin was taken away; so that Righteousness and Eternal Life, we may say, was, and is, in the flesh of Christ, *i. e.* in a way of merit; it is quickning Flesh.

2. It is quickning Flesh as it is secondarily an efficient Cause of Life, Christ as Man doth concur to the quickning of his Members; as he is a Man he giveth forth of his Treasures and spiritual Riches, and this Life is a great part of these Traasures and Riches; But now there is a different Action in this efficiency of the Flesh of Christ, and a different way of working; then when we are said to be quickned by the Deity, Christ as Man, now he is in Heaven, quickneth efficiently.

First, by his Intercession, the virtue of his Sacrifice pleads for this, and obtains this Life for us.

Secondly, Because he hath a Will as he is Man, that we should be quickned.

Thirdly, As he obtaines the Spirit by which we are Regenerated, and Faith by which we are united to that Fesh of his.

Fourthly, When we are thus united, he doth communicate to us his Flesh, and what is in that Flesh, (i. e.) Remission of Sin, and Eternal Life. Thus we are quickned by the Flesh of Christ, it is the Organ of the Deity; but so, as it is an understanding living Organ of the Eternal Word, in union with the Father: and it hath proper actions of its own, [illegible] the Actions of the Deity: Yet it is the Actions of the Deity [illegible]

all good for us and in us. The Actions of the Humanity compleat nothing without this: There must be Blood, and there was Blood; there is the Humanity, but then this Blood is the Blood of God, *Act.* 20. 28. that gives the virtue and energy to it: thus the Flesh in *John* 6. 63. *profiteth nothing*, (i. e.) alone, but in Conjunction with the Deity, we have all Life from it.

Objections against this Truth *Answered.*

1. Object. *The Apostle saith*, Ephes. 4. 10. *That he ascended far above all Heavens: Therefore Christ is not in Heaven in his Manhood.*

Answ. Therefore Christ as to his Manhood is not in any of these Visible Heavens, for he passed through these, and went into that invisible most supream Heaven, the Heaven of Heavens, as it is called, far above the other Heavens. *Psal.* 68. It is said, *He ascended on high*; which interprets this place, or *far above all Heavens* (i. e.) all heavenly Powers, all Angelical Nature and Perfection, he is above them all.

2. Object. *It's said, in* Ephes. 4. 10. *That he might fill all things. How then is he contained in Heaven; if so he then is every where, and, as some say, in every man.*

Answer. This filling all things, is either his giving gifts to his Church, He is speaking of this in the 8th. *verse*, *When he ascended, he gave gifts to men*: it is spoke so generally here and universally [*all things*] because the *Gentiles* as well as *Jews* were now of the Church, and all filled with gifts from Christ in Heaven.

Otherwise I answer thus, fulfilled all things, for so the word will bear, he fulfilled all things that were written of him, and that were required of him to do.

3. Object. *Christ said to his Disciples*, Matth. 28. 20. *I am with you always, even unto the end of the World. How then can he be in Heaven?*

Answ. This he speaks in reference to the presence of the Spirit in the hearts of his People working in their Souls, and giving gifts to his Ministers, by this Spirit, and succeeding them in their Labours with his blessing, but it cannot be spoke of his humanity, for of that he had said, *Me you have not always*. And in another place, *Do this till I come*: which implyes his bodily absence.

4. Ob-

4. Object. *It's said,* 1 Cor. 15. *Flesh and Blood cannot enter into the Kingdom of Heaven; Therefore Christ is not there as to his Manhood.*

Answ. Flesh and Blood unchanged, and so mortal, corruptible cannot, but changed, and so immortal, incorruptible, may and can; and so was Christs Flesh upon his Resurrection, and so he entred into Glory. The Qualities are changed, but the very same Substance remains.

5. Object. *It is said by Christ, when here on Earth,* John 3. 13. *The Son of Man, which is in Heaven: By this it appears that Christ was in Heaven when on Earth, and so every where when on Earth, and so now.*

Answ. This is spoken by a communication of Properties: that which is only proper to one Nature, is spoken of the other Nature: He was not in Heaven as to his Body, it is only true as to his Deity; but he attributes Omnipresence to his whole Person by this figurative way of speech, as that, *Acts* 20. *The Church of God, which he hath purchased with his own Blood.* How can Blood be attributed to God but by this way of speaking? So likewise, 1 *Cor.* 2. 8. *Crucified the* [*Lord of Glory,*] is spoken in the same way.

Reasons of this, viz. *Christ being now a Man in Heaven.*

Reason 1.

If Christ be not now a Man in Heaven, then there is no Intercession for us, and so there is no Mediator; Christ is Mediator and Intercessor according to his Humane Nature, as well as his Divine Nature, take away the Humane Nature, and he ceases to be an Intercessor. Under the Law they had an High-Priest, that was a Man like themselves, who when he had offered the Sacrifice for the Sins of the People, went into the Holy Place with the Blood, to appear there in their behalf; this was a Figure of Christ's Priesthood, therefore the Apostle speaks thus in *Heb.* 9. 24. *For Christ is not entered into the Holy Places made with hands, which are the Figures of the true, but into* [*Heaven it self*] *now to appear in the presence of God for us.* Now (as I said) this Intercession is quite nulled, if no Humanity remain'd, so that all the Saints remain full of Wants, Weaknesses, Fallings, Infirmities, and there is none to Advocate for them, but they must Plead for themselves; and how can we of our selves

draw

draw near to such an Infinitely Glorious Majesty, and have not a Midler? all our Prayers would be lost, and we should be utterly swallowed up. Let it then be considered, how sad a thing it would be to lose the Highest Ground of a Christians Triumph, which is this, *viz.* That *Christ rather sits on the right hand of God*; That there is none now to bear our Names before the Father, as the High-Priest under the Law bare all the Names of the Tribes upon his Breast. The Faith of this hath been, and is daily sweet unto the Saints, and therefore the Church is brought in Praying, *Set me as a Seal upon thy Heart, as a Seal upon thine Arm*, Cant. 8. 6.

Reason 2.

If Christ be not a Man now in Heaven, then is there no entring into Glory and Heaven for any; as there was upon the Fall of Man a Cherub placed with a Flaming Sword at the Gate of Paradise, so that there was no entring any more for Man. Why so? by reason of the Sin of Man there was no entring into Glory, because of God's Flaming Justice, had not the Man Christ entred in and made way for us, all that ever entred into Glory, entred by Virtue of Christ's entring as Man. *John* 14. 2. *I go to prepare a Place for you: his going thither did prepare the Place for us.* Heb. 10. 19. *Having therefore, Brethren, boldness to enter into the Holiest, by the Blood of Jesus.* Ver. 20. *By a new and living way, which he hath consecrated for us, through the Vail of his Flesh.* The People under the Law were not to enter into the Holiest, only the High-Priests alone by the Blood. Christ our High-Priest hath now entred into Heaven by his Blood, and hath thereby made us a Royal Priesthood, so that now we may enter into Glory, therefore are we said, *Ephes.* 2. *to be set down with him in Heavenly Places.* He being our Head, and having entered, we being united are entered also: In him we have a pledge and first Fruits of Glory; but if he be not entered as Man, we have no hopes of Glory.

Reason 3.

If Christ be not a Man in Heaven, then is not the Spirit, nor any Gifts thereof upon any, What ever is of the Spirit upon any, it is by virtue of Christ as Man entering into Glory. That pouring out of the Spirit that we read of in the second of the *Acts*, was by virtue of Christs Ascending into Heaven in his Manhood. *Verse* 33. *Therefore being at the Right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.* As Christ

is Man, and so Mediator, all things come first into his hand from him to us; therefore he hath received and shed forth this. The Prophets and Saints had the Spirit before his Ascension, but they had it by Vertue of this his Ascension; therefore when it is said, *The Spirit was not yet given, because he was not yet glorified*, John 7. 39. It speaks of a more plentiful effusion of the Spirit, this plentiful effusion was reserved till this time of his Ascension, to seal up the fruits of his Death and Resurrection. All the Gifts for the Instruction and Edification of the Church comes this way, *viz.* by vertue of Christ's Ascension as Man into Heaven. *Ephes.* 4. 8. *Wherefore he saith, when he ascended up on high, he led Captivity Captive, and gave Gifts unto men.* Which is taken from *Psal.* 68. 18. There it is, *he received Gifts*: He received them not for himself, but on purpose to give them to his Church, as Kings on their Coronation dayes bestow gifts upon their Subjects, so here, this was reserved till now for the honour of Christ: Therefore *Verse* 10. it's said, *He ascended that he might fill all things* (*i. e.*) all the Church with the power and vertue of the Spirit. Therefore he said upon his departure, *It is expedient that I go away: if I go not away, the Comforter will not come unto you: but if I depart I will send him unto you*, John 16. 7. You see, to deny Christ to be a Man in Heaven is to rob the Church of the great Gift of the Spirit of God it self, and all the Gifts therof.

Reason 4.

To deny Christ to be now a Man in Heaven, it is to deny Christ to be King and Lord: it is to deny Christ's Rule, Power, Authority and Dominion. *Psal.* 110. *Sit thou at my Right-hand*, (this must be spoke as to Christ's Man-hood, as to his God-head, he had alway Majesty and Power) it follows, *till I make thine Enemies thy foot-stool.* This sitting at Gods Right-hand is called reigning, 2 *Cor.* 15. He must reign till all his Enemies become his Foot-stool. It's spoke of in *Ephes.* 1. 20. *And set him at his own right-hand* (that must be as to his Man-hood) *far above all Principalities, and Powers, and Might, and Dominion, and every Name that is named, not only in this World, but in that which is to come.* Vers. 21. *And hath put all things under his feet, and gave him to be Head over all things to the Church.* Phil. 2. *Hath highly exalted him*: This must be as Man: *And given him a Name above every name, that at the Name of Jesus every knee should bow.* So in this place of Peter, *He is gone into Heaven, and is at the Right Hand of God: Angels, Authorities and Powers being made subject to him.* It is very comfortable for the Saints to consider, that Christ is exalted on purpose to sit as

King,

King, to Rule over all the Enemies of the Church, Death and Devils, for their good: gathering his Saints by degrees to himself, and that at length all the Governments of this World will be subservient to him; *Acts* 2. 36. *God hath made that same Jesus both Lord and Christ.* You may see by the scope, he was thus upon his Ascension, in *verſ.* 34. Christ was Lord before, but now was there a clearer manifestation of it, his Manhood being exalted: now from hence is our defence and safety in our Warfare.

Reaſon 5.

It is to deny Christ Jesus his second coming, and being Judge of the World. *Acts* 17. 31. *Because he hath appointed a day in which he will judge the World in righteouſneſs, by that* [*Man*] *whom he hath ordained: wherefore he hath given aſſurance unto all men, in that he hath raiſed him from the Dead.* He hath ordained the Man Christ to be Judge, and that Man that was raised from the dead. *Acts* 1. 11. It's there said, *This ſame Jeſus, which is taken up from you into Heaven, ſhall ſo come in like manner as ye have ſeen him go into Heaven*: Now he went away Visibly, so he shall come. Therefore *Rev.* 1. *Every eye ſhall ſee him* (*i. e.*) every eye of Man: He cannot be seen with a Carnal Eye, as to his Deity, and the wicked cannot see him with a spiritual Eye: How then shall every Eye see him but in the sence we speak? *Heb.* 9. *Ult. So Christ was once offered to bear the ſins of many: And unto them that look for him, ſhall* [*be appear the ſecond time*] *without ſin, to ſalvation.* Observe, he that was offered will appear. Now he was offered as to his Manhood: *Matth.* 24. *They ſhall ſee* [*the Son of Man*] *coming in the Clouds of Heaven.* Isa. 40. 5. *All* [*fleſh*] *ſhall ſee his Glory*: Now this is sweet to the Saints to consider that we shall be judged by Christ our Saviour.

Reaſon 6.

If Christ hath not now a Humane Nature, then hath he no Sympathy with his Members in their Afflictions; But Christ hath a fellow-feeling with his People in all their straits. *Heb.* 4. 15. *For we have not an High Prieſt which cannot be touched with the feeling of our Infirmities, but was in all points tempted like as we are, yet without ſin.* He had all our Infirmities when here upon Earth, Hunger, Thirst, Weariness, Sorrow, Fear and Dread of Death, but without Sin; and he had them for this end, that he might know how to pitty us in our State, he being now gone into Heaven, and having the same Soul and Body, in which he suffered,

these

theſe things, he remembers how it was with him here upon Earth, therefore he gives the Reaſon of this Pitty and Compaſſion, becauſe he was in all points, κατὰ πάντα, *in or through all*, κατὰ ὁμοιότητα, which Beza renders *similiter*; For, ὁμοίως, *like as we are*. To the ſame purpoſe doth the ſame Apoſtle ſpeak, *Chap.* 2. 17. *Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Prieſt.* If he hath not now a Humane Nature in Heaven, he doth not retain theſe two Eſſential Qualities of an High Prieſt, *viz.* Mercifulneſs and faithfulneſs. Now thoſe that deny this, would rob us of this ſweet Conſideration in our Afflictions, in our Poverty, Sorrows, Impriſonments, Hurries and Temptations by Satan: Why Chriſt was poor in this World, hurried up and down by the Devil, ſuffered the Contradictions of ſinners, abuſed by wicked Men, afraid of Death, in an Agony, forſaken of God, and is now gone into Heaven, in that ſame Humane Nature in which he felt theſe things, and remembers how it was with him, and hath a fellow-feeling with us, and pittieth us. Hence came that Voice of his from Heaven, when *Saul* was making Havock of the Church, *Saul, Saul, Why perſecuteſt thou me?*

Loſe not this Comfort.

Reaſon. 7.

The Conſideration of the Man-hood of Chriſt now in Heaven doth give a boldneſs and acceſs in Prayer. God hath rendred himſelf much more familiar to us this way. We are very apt to be ſwallowed up with the abſtracted thoughts of the Deity; we being poor ones, full of infirmities, know not how to bear the Majeſty and Glory of the Son of God: But now we draw near with boldneſs, and Pray with more ſweetneſs, where we know, that He to when we pray, is Man as well as God.

It was a great help and comfort to the *Jews*, that they had a Prieſt that was a Brother, one of themſelves, that was to Pray for them, and Offer for them, that was familiar with them, and they could have acceſs unto him. Now the Apoſtle having to do with them in this Epiſtle to the *Hebrews*, leſt they ſhould be confounded with the thoughts of the Majeſty of the Deity of the Son of God, having aſſerted that he was very God, and all the Angels worſhiped him; tells them withall, That he took Fleſh and Blood, and was a Brother, one of us, in the latter end

of the ſecond *Chapter*. And thereupon in the laſt *Verſe* of *Chap.* 4. he encourageth them to go with boldneſs to the Throne of Grace; *For we have not an High Prieſt, that cannot be touched with the feeling of our infirmities, but was in all things tempted like as we are, yet without ſin. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

Luther hath often this Direction to praying ones, that are at a loſs how to go to God; *Go to the Man Chriſt, and Pray to the Man Chriſt.* And without doubt the Man Chriſt may be, and ſhould be, and is worſhiped in conjunction with the Deity, though our Worſhip is terminated upon the Deity.

Uſe 1.

If Chriſt is now a Man in Heaven, O let our Minds and Affections be raiſed thither from off the World, and all things therein, Col. 3. 1. *If you then be riſen with Chriſt,* in Regeneration, as Members of the Head, *ſeek thoſe things that are above,* (Seeking denotes intenſneſs and vehemency of Mind) *where Chriſt ſitteth on the Right-hand of God: Set your Affections on things Above, not on things on the Earth.*

By things on the Earth, he chiefly means *Ceremonies, Traditions of Men, Works of the Law,* which he is pleading againſt, in the point of *Juſtification.* You may put in the *Light within,* or any other thing that any other Religion pleads for: They are all but things below on the Earth; but Chriſt is not there, He is Riſen and gone into Heaven, and is at the Right-hand of God, in Power, and Glory interceding. Our Hearts and Affections ſhould be there, all our happineſs being treaſured up in him; and while we are here, we ſhould be as Pilgrims and Strangers, longing to be with him; and till that time come, we ſhould be conforming our ſelves to him. *Luke* 12. 34. *For where your Treaſure is, there will your hearts be alſo.* Now Chriſt is our Treaſure in the Heavens, infinitely full of Spiritual Riches. God is in Chriſt in Heaven; the fullneſs of the God-head dwells in him. Beſides this, as he is Man, the ſweet-

ſweeteſt man that ever was, full of Grace and Truth; O let us love him, adore him, truſt in him, long to be with him, for he is worthy; Let our mindes be taken off theſe poor, low nothings, not ſo much looking after them, and ſeting our affections on them. Chriſt is the beſt thing of all, other good things are for his ſake.

Paul therefore ſaid, *He deſired to depart, and to be with Chriſt, which is beſt.* To ſee him face to face, to behold his Glory, What on Earth comparable to this: let us look, and pray for power and virtue from him, to raiſe our minds and affections up unto him.

Uſe 2.

See what an Error of the Wicked it is, to deny this Truth, in which is wrapt up ſo much of the Comfort of the Saints. It is in a manner denying the whole Chriſtan Religion.

How can the *Quakers* be Chriſtians, that have ſaid in my hearing, *That what was taken of the Virgin* (and that was the Body) *had now no more being?* 2 Pet. 3. 17, 18. *Ye therefore, beloved, ſeeing ye know theſe things before, beware, leſt ye alſo being led away with the Error of the Wicked, fall from your own ſtedfaſtneſs. But grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt.* To him be Glory, both now and for ever. *Amen.*

Postscript.

THere is a Pamphlet printed by *Christopher Taylor*, a Quaker, Entituled *A true and faithful Witness to the Light.* At the end whereof there is a *Post-script* charging me with base Lies and Reflections; the weakness and impertinency whereof is a sufficient Confutation of it self to any judicious Reader, and I have been counselled by my Friends to slight it by silence, as that which hath nothing in it that is worthy of Animadversion. But not to gratifie that boasting humour that this Man, *C. T.* and all others of them are highly prone to, when any thing of theirs lyeth at our door unanswered, though to this day my whole Book is at their door unanswered, I thought good to give this brief Reply.

There are Five Principal things [to wave all the bitter Invectives against me] that are mentioned.

1. *That I charged* Christopher Taylor, *that he said, That the Doctrine of Election was a Deviliſh, Damnable* and *Blaſphemous Doctrine: This he tells is a notorious Lie.*

Answ. I offer at any time two substantial Witnesses to prove that he said it, if he dares come to the tryal, and that no such thing was affirmed by me, *viz. That God ordained men to be wicked before they were born.* God ordaineth to effect nothing but what is good; He willeth to permit evil by denying Grace, which would prevent it, yet this evil is from a mans self, and God is not the author of it, because he doth not effect it. How can God be the Efficient Cause of that which is a privation? Can the Sun be the cause of Darkness, yet Darkness is the Consequent of the Suns with-drawing. If *Christopher Taylor* pleaseth I will enter the Lists with him to make good this Assertion, *That there is no Evil in the World but the Lord willeth to permit it.*

The second thing is, *viz. Christopher T.* with others contended against *Original sin.* To which he saith, *That the Devil is the Original of sin in Mankind, and that he understands not how Infants can be guilty of sin in the Womb.* Nay he saith, *That it is a cruel unnatural Doctrine to condemn Innocents* (*as he calls them*) *yea, an ungodly uncharitable Doctrine,* &c.

Answ. That the Devil is the Original of sin in Mankind (*i. e.*) the first tempter to sin, is a Doctrine we learned from *Moses*, not from the *Quakers.* But what is this *ad rem? Ergo*, There is no Original sin except it be the Devil. A strange Argument. By Original sin we mean, the

the Birth-sin, that which man brings with him into the world, is from his first beginning and Original, and contracted from him that was the Original of Mankind, the first Man *Adam*, and is the Original of all actuall sin. That all Infants have this sin upon them, I will prove from the Scriptures against *C. T.* and the rest of the *Quakers*, only let it be observed, that my Charge is true by his own Confession there in Print; I give but three Scriptures: *Rom.* 5. 12. *In whom*, (i. e. the first Man) *all have sinned*: Then Infants they are in him naturally. *Nevertheless Death reigned from* Adam *to* Moses, *even over them that had not sinned after the similitude of* Adams *Transgression*, Verse 14. These are Infants here spoke of, that had not actually sinned as *Adam*, yet Death reigned over them though they had not actually transgressed *Moses* Law, as in the Verse before is implied. How cometh it to pass that Death is inflicted upon Infants, if they have no sin? Nay, violent Death. *Is there any unrighteousness with God?* in *Rom.* 5. *And Death by sin.* Were there any Infants drowned in the Deluge? or, any burned in the fire in *Sodom* and *Gomorrah*? The third Scripture is *Ephes.* 2. 3. *And were by nature Children of wrath even as others.* If *Paul* and all the *Corinthians* were Children of wrath by Nature (*i. e.*) by Birth [as in another place he saith, *We who are Jews by Nature*, Gal. 2. 15. (*i. e.*) by Birth, Parent, Original,] then were they sinners by Nature, Birth, Original, from their Parents, otherwise they could not be righteously the Objects of wrath: but by this Scripture it appears, they were by Nature such, *Ergo.* Let *Christopher Tailor* answer this. If he saith that Christ took away this sin from all Infants, then none are Children of wrath by Nature, and this Scripture is made a lye, then are all Children of Grace, as they come into the world, till by actual transgression they render themselves obnoxious to wrath. Whereas, he saith we condemn the Innocent, is a begging of the Question in hand: And let the Reader judge, if in this he writes not too much like an Innocent? But this is the fruit of following the Light within, and forsaking the Scriptures; Nature will never discover its own guile and defilement, and the Light within, that every man hath, is no more than Nature.

3. I charge him for preaching the Covenant of Works in opposition to the Gospel, by frequent repeating in his Discourses to the People that saying, *viz. Do this and live.* He saith to this, *That he directed to Christ Jesus when he said so, and to his Light within, that through Faith in him, the true Light, People might be saved.*

Answ. Observe, that first he doth distinguish Christ Jesus and the Light, and then immediately makes them one and the same: *Christ Jesus and his Light within.* It follows, *that through Faith in him, the true Light that lighteth every man*, &c. Now then this Light within every

Man

Man is Jesus Christ, according to this man's Divinity, and Jesus Christ is nothing else but this Light, (if any thing besides, let them declare what.) But the Scripture saith, this Light within every Man, is nothing but the Law of *Moses* written in the heart of Man, *Rom.* 2. 15. *Which shew the work of the Law written in their hearts.* So then it remaineth good what I said, That *C. T.* did preach the Law in opposition to the Gospel, in using that expression so much, *Do this and Live.* It will not serve to say as he doth, that he did not press People to the observance of the Law of *Moses*, in the Letter, only for Life; implying, that observance to *Moses* Law, in the Letter and Spirit both, is sufficient for Justification unto Life in the sight of God; which is the *Quakers* false Doctrine, and another Gospel; and renders Christ's personal Righteousness, his Obedience and Suffering altogether in vain. It is not our observance of *Moses* Law in the Spirit, that is the matter of our Justification in God's sight, but that observance that the person of Jesus Christ sixteen hundred years since yeilded to the will of the Father in doing and suffering in the behalf of the Elect, in their room and stead, being imputed to them. May not I say, Are not the *Quakers* willingly ignorant of this, going about to set up their own Righteousness? That *Abraham*, the Father of the faithful, observed *Moses* Law in the Spirit as well as the Letter, yet this did not justifie him unto Life in the sight of God. *Rom.* 4. 2. If *Abraham* was justified by works he had whereof to glory, but not before God, his works done in the Spirit were not sufficient. *Rom.* 4. 6. Even as *David* also describeth the blessedness of the Man unto whom God imputed Righteousness without Works, what Works? Done by the Spirit surely, for such were *Davids* Works; he places this blessedness of Man, with all his observance of the Law of *Moses*, in the Spirit, in Forgiveness of Sin. Implying this, that there is need of non-imputation of sin in the observance of *Moses* Law in the Spirit in our best works. Did not *Isaiah* observe *Moses* Law in the Spirit? And yet in that place of *Isaiah* 64. 3. (which *Christopher T.* produceth in a jeer) calls it, *filthy Raggs*, as to Justification. Did not *Paul* observe *Moses* Law in the Letter and Spirit when a Christian? An Apostle *Rom.* 7. 22. *I delight in the Law of God after the inward man.* Was not this to keep it in the Spirit? He kept it in the Letter before his Conversion, *Phil.* 3. *Touching the Law, Blameless*; and this he counted *Loss for Christ*, Vers. 7. when he was converted to Christ: Nay, not only so, but he counted all things loss *for the Excellency of the knowledge of Jesus Christ*; and then surely his observance of the Law of *Moses*, in the Spirit, in the point of Justification, for this is but his own Righteousness, not the Righteousness of him that is God, the personal Righteousness of Christ, God and Man, which is to be received by Faith. I call *Christopher* to answer to these things, and not to use that expression any more in that manner

ner to the People, thinking it enough to ſay, that he preached the obedience of Faith; whereas the obedience of Faith taken in a ſound ſence, is quite contrary to that Doctrine that is held forth in that Phraſe, it is twice quoted by the Apoſtle, in the 5th. of the *Rom.* and 10th. *v.* and *Gal.* 3. 12. and in both as oppoſed to the obedience of Faith, yea, in the latter, it is written plainly, *the Law is not of Faith*, they are contrary in the buſineſs of Juſtification. To that which he chargeth me with, *viz.* that I ſhould ſay, Though a man was regenerate, yet this was not ſufficient. I own it, do but add that which we were certainly ſpeaking of, *viz.* in Juſtification. He askes me what elſe muſt be added? I anſwer, The perſonal Righteouſneſs of Jeſus Chriſt imputed, yea, and this alone, and ſingly nothing but this, hath any merit in it for my pardon and acceptance in Gods ſight. The other of Regeneration, is but the making me meet for the Inheritance and Kingdom, which is given for the ſake of Chriſt's Righteouſneſs, and this making meet is alſo for the Righteouſneſs-ſake of Chriſt: To this very thing, and why I call inherent Righteouſneſs the Righteouſneſs of the Law, at which the *Quakers* ſtorm, I have given ſufficient Reaſons in the Books I have written, which the Reader may enquire for, remaining ſtill in the ſame mind, That the holy Law of God requires all the Righteouſneſs that the beſt of the Saints have within them, or without them; therefore no more but the Righteouſneſs of the Law, by which we are not juſtified in God's ſight.

4. He writes, *That I told him*, Will. Pen *affirmed to a friend of mine, That* George Fox *was as good a Prophet as* Iſaiah *the Prophet: and that* Chriſtopher Taylor *being asked, likewiſe affirmed the ſame.* Here my charge remaineth, for he doth not deny it, but pleads for it, only ſaith, *That* Will. Pen, *to the beſt of his knowledge, ſaid no ſuch thing.*

Anſw. If *Will. Pen* pleaſeth, I will produce my Friend, who ſhall teſtifie it to his face; and let *C. T.* and the *Quakers* in the mean time pleaſe themſelves, making ſuch wiſe and juſt Compariſons, concluding that *George Fox*, and *Iſaiah*, are equal: *G.* as good a Prophet as *Iſaiah.*

To the Laſt he writes, that I askt him, *Whether the Man Jeſus Chriſt were in him, and that he anſwered affirmatively*: which he doth not deny, only puts his own Interpretation upon it: That by the *Man Chriſt*, he underſtands not the *Body of Chriſt*, but the *Spiritual appearance of Chriſt.*

Anſw. I have in theſe Lines of *C. T.* obſerved much deceit, as here and elſe-where: in that he doth not truly repeat my Words, but rather adds ſomething of his own, or curtails and cuts off ſome of mine, or changeth ſome for others. The Queſtion was, *Whether the whole Chriſt was within him*; and he anſwered it affirmatively: My aſſumption was, *Then the Man Chriſt*, to which he replied, *The Man Chriſt was*, then what

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is this Answer of his but meer evasion? neither is the Godhead alone simply considered, the whole Christ, nor the Manhood alone, but both together: The whole Christ is God and Man; Now is the whole Christ be in *Christopher Taylor*, not only Christ in his Spiritual Appearance, but as to his Manhood, that Soul and Body that is in Union with the Godhead. But why may not this be asserted by him without any absurdity, while the *Quakers* deny that Christ hath now any true real Manhood. There is a Jesuitical insinuation in the end of all: as if he had more against me than he had writ, or was willing at present to write. You may read the Kidney of this man by this: O how tender have the *Quakers* been of mine, Mr. *Faldo's*, and Mr. *Hicks*'s Credit: How much engaged we are to them, that by their Tongues and Pens, they do not take our good Names from us; but they are known to be a self-denying People in this thing, witness *C. T's.* dreadful cursing me, when in Prison, and his railing upon me openly in the Street at *Hartford*, calling me *Dagon, an Enemy to God*, &c. I know the modesty of this man, that he would think no pains too much to scrape in the Kennels and Dunghills of mine and my Brethrens daily Infirmities, that he might have but a little Dirt to throw upon us but the Lord pardon him; for, he knoweth not what he doth, nor what he writes; and bring him to the sound knowledge of the Man Christ Jesus, and his personal imputed Righteousness for Justification, which I know he and all the *Quakers* are Enemies unto.

2 Timothy 3.

Now as Jannes *and* Jambres *withstood* Moses, *so do these also resist the Truth: Men of corrupt Minds, of no Judgement concerning the Faith.*

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